The Bombay Guardian

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WEEKLY REVIEW.

—A Portuguese nobleman having written to Victor Hugo that Capital Punishment has been abolished in Portugal, has been favored with a reply as follows:

"Your noble letter makes my heart beat.
I was aware of the great news: It is highly pleasing to me to receive through you its echo with your sympathy.
No, there are no small peoples.
There are small men, alas!
And sometimes it is they who lead great peoples.
Peoples who have despots are like muzzled lions.
I love and glorify your beautiful and dear country. She is free; therefore great.
Portugal has just abolished capital punishment.
To effect this progress is to make a great step in civilization.
Henceforth Portugal is at the head of Europe."

Any thing more preposterous than this it would be difficult to conceive. Two or three states in America, and, if we remember rightly, the Grand-Duchy of Tuscany, abolished capital punishment and afterwards found themselves compelled to return to it. If a nation may take the first place in Europe by simply announcing that however many bad men take the lives of the good, their own lives shall be protected by the State, greatness will be easily achieved. Dr. Livingstone's account of the doings of Portuguese slavers in Africa may recur to remembrance in this connection.

—The Municipal Assessments press very heavily upon the poorest class of tenants, the landlords taking good care to make them pay the ten to twenty per cent which in one form or another goes to the municipality. The Bench of Justices do not however show any very great concern for the heavily taxed poor of our community. On Monday last Rs. 30,000 was offered them over and above the sum for which, without any authority from the Board, the Commissioner sold the Duncan Market to Mr. Munguldass Nathobhoy; but the Bench saw fit to decline the Rs. 30,000 and confirm the sale made a year age without their sanction.

—We have had an atmospherical disturbance from the East, which we may regard as the Elephanta, and the winding up of the monsoon. The setting in of the S. E. Monsoon on the other side of India, has been attended with a greater destruction of shipping than our monsoon and our light-houses had effected here.

—The first large division of the Abyssinian Force has sailed, under the command of Colonel Field. On his way to the Apollo Bunder at the head of his regiment, this officer was addressed by H. E. the Commander-in-chief and complimented in the very highest terms for the discipline and bearing of his regiment. Col. Field will, we understand, be in command of the force actually in Abyssinia, until the arrival of H. E. Sir Robert Napier in the field. We hope that much prayer may be offered by Christians in India, that wisdom may be given to those who have the conduct of this expedition, that it may involve little bloodshed, and that it may be the means not only of delivering the unhappy captives but of bringing great and lasting blessings to Abyssinia and Africa generally.

—We understand that Mr. Blandford is to accompany the Abyssinian expedition, as head of the scientific department.

We have been favored with the Report of the German Mission in Tirhoot for 1866-67. The stations are Moozufferpore, Mooriaro and Durbhangah. Five Missionaries sign the Report; but we regret that intelligence just received announces the death of one of these brethren, the Rev. Mr. Ott. Eleven adult baptisms are reported. We fail to find any statistics of the churches, their membership &c. There is an Orphanage with 46 orphans at Moozufferpore.

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THE INTELLECT AND RELIGION.

It is one thing for the *Hindu Reformer* to set a higher value on the testimony to Christianity furnished by highly-educated converts than by others; it is another thing for him to find fault with missionaries for receiving uneducated men into the pale of the church of Christ. He admits that a number of highly cultivated persons have embraced Christianity; well, let him receive their testimony and prize it highly. But when he insists that missionaries should receive only such, he shows that he entirely misconceives the true character of the Gospel and the actual condition of humanity. The Gospel is God's way of saving sinners; if our contemporary can prove that the men of superior intellect are the only sinners in the world, let him do so; but he will hardly undertake to do this. He will probably admit that all have transgressed, the wise and the unwise. It is the true glory of the Gospel that it addresses itself to man's manifest need; that it has provided a ransom for all; that it invites all; and it has actually shown itself 'the power of God unto salvation' in the case of men of every caste and class and condition.

To suppose that our heavenly Father, having undertaken to provide a way of salvation for men of all degrees of enlightenment, should yet have given one the evidences of which only men of the highest culture could appreciate, would be to stigmatize the Ruler of the universe as wanting in the very wisdom which he has so abundantly bestowed upon his creatures and which guides them in the business of life. This reproach lies not against the divine Author of the Gospel. Its credentials require to be appreciated not by an extraordinary measure of intellect, but an unbiassed heart, a sincere desire to know the truth.

For the sake of the Latin we extract the following:

"Now we admit that this new religion (Unitarianism) is at present confined to a *magnis componere parvo* of the Hindu community; but that does not shew that it is likewise destitute of the germs of further growth. Our Brother seems to forget that it was introduced among us but a few short months since, and that it is slowly but certainly gaining fresh accessions to the number of its followers,—circumstances which hold out the fair promise that sooner or later it shall enlist the sympathy of all here."

Our *Reformer* says 'our knowledge of Moral Philosophy is not now very fresh, as it was long ago that we studied it.' Perhaps it is the same with his Latin; perhaps also with his English. However, this is a trifle; a man may be a sensible man, and yet not very perfect in Latin, English or Moral Philosophy; only he will not go out of his way to parade his half-knowledge.

Our contemporary says that Deism is the only true religion. What form of Deism? Among those who deny revelation, there are very contradictory opinions regarding God, the moral state of man, his prospects, his need. If it is the only true religion, how is it that it is not furnished with proofs; that it flatters the pride of man; that it disguises his true condition; that it is accompanied by no power to redeem and purify the heart. Men take it up in the hey-day of prosperity; they are pleased to think that they are wiser than all men; but sooner or later they discover that this is not the medicine which the diseased nature of man requires. The *Reformer* tells us that it is the office of the intellect to discover the will of God. But man is ruled by his own will; his perverted will perverts his intellect; he is utterly unwilling to be convinced of any will of God that is opposed to his own. The Lord Jesus Christ tells us: "If any man will do the will of God (is really *willing* to do it) he shall know of the doctrine whether it be of God or not." Man's will being what it is, his intellect alone will never guide him to the truth. Christianity addresses not the intellect alone, but the whole man, offering him that divine help without which his religious speculations will be of little avail.

Mr. HOPE AND THE LIQUOR SELLERS.

There appears to be one man in the Presidency, sensible of the evil done to the community by the facilities afforded to spirit-vendors, and disposed to use the authority with which the State has entrusted him, in diminishing this evil. Mr. Hope, Collector of Surat, has reduced the number of liquor-shops from 73 to 60, a very good beginning, and has enhanced the cost of a license from

Rs. 25 to Rs. 200. In doing this he has simply acted in the spirit of declarations made over and over again by the Government of Bombay, and by the late Hon. East India Company, expressive of their unwillingness that the expansion of the liquor traffic should be encouraged in any way, and disclaiming any desire to obtain an increase of revenue through the increased consumption of liquor. That the liquor-vendors should raise a hue and cry, in connection with Mr. Hope's measures, is perfectly natural; but we should hardly have expected that their interests, so antagonistic to the interests of the community, would have been espoused by respectable English Journals.

There was a collector in Poona in 1819, Mr. H. D. Robertson, who wrote as follows:

"In my report dated April 8th, 1818, I did myself the honor of apprizing you that with a view to the improvement of the morals of the people, I had abolished the sale of spirituous liquors in Poona, by obliging all the keepers of spirit shops to shut up their shops. My proceedings so far clearly correspond with your wishes as expressed in your letters to Capt. Grant and Genl. Smith, of which copies are forwarded. I have the fullest conviction of the great general good of suppressing vice, and that more wealth is derivable to a State from the industry and good behaviour of its subjects, than by all the taxes ever invented by which the least encouragement is given to vicious indulgences."

Happy would it have been for British India, if this conception of duty had kept its place. In theory, it can hardly be said to have disappeared; for in Government minutes and resolutions the sentiment that revenue officers should seek to diminish and restrain the consumption of liquor, is continually cropping up; but as regards the practice of revenue officers, it may be regarded as utterly obsolete.

The following is from a Despatch of H. M.'s Principal Secretary of State for India, dated November 13th, 1863:

"The condition of the liquor-shops at Campoolie does not apparently reflect credit on the Revenue officers. The Traffic Manager reports that the unnecessarily large number of houses having licenses were under no restrictions. This statement requires explanation. It is not clear why these liquor-shops were not under the usual restrictions of Act III, 1852. In licensing so many shops and in allowing so much intoxication to prevail without reducing them, the Collector, as it appears to me, on the evidence now before me, lost sight of the *repeated injunctions of circular orders approved by the late Court of Directors, that Collectors were bound to restrict the sale of liquor where it was excessive*, and that the amount of revenue was an object totally subordinate to the establishment of an improved system."

We take the liberty of calling attention to the words we have italicized. From this it plainly appears that Mr. Hope is simply doing his duty when he endeavours to reduce the immense number of liquor-shops that are pauperizing and demoralizing the community of Surat. And inasmuch as there is reason to believe that his course in this particular is exceptional, and that in the Presidency generally, the *repeated injunctions* of the former supreme Government, *to restrict the excessive consumption of liquor*, are not acted upon, there is great cause for regret and alarm on the part of all who are concerned for the real amelioration of the country.

Let us see what we did in the way of liquoring the Hyderabad Assigned Districts after their cession in 1853. In 1853-54 the Abkaree revenue in Western Berar was Rs. 71. 585; in 1863-64 it had risen to Rs. 198-125; in Eastern Berar it rose from Rs. 17-493 to Rs. 186-507, more than tenfold. The Western Districts and the Ranchore Doab were given back in 1861; but the Abkaree revenue had risen in the former from Rs. 2-868 to Rs. 10-871, in the latter from Rs. 74-641 to Rs. 153-240. And this is just a sample of what is going on all over the Presidency.

Said Mr. Reeves, (Member of Council) in 1855: "*The object of Government is to repress the manufacture and consumption of liquor*; that of the farmer to increase both."

Will Mr. Hope be upheld? The political economy most in vogue now-a-days, says: Please every body; give us peace in our time. We fear the liquor-sellers will carry the day, but shall rejoice if a good number of them are dismissed to seek a worthier employment.

MEDITATION.

"*He which converteth the sinner from the error of his way, shall save a soul from death and shall hide a multitude of sins.*" James v. 20.

The context shows that the apostle has specially in his mind, those who have known the truth and turned from it. The word of God in its simplicity did not satisfy them; a craving for novelty, or a desire to distinguish themselves in some way from the mass of believers, led them to listen to some teaching in which error was artfully and attractively blended with the truth. How many at this moment are erring from the truth, in Christendom. The nineteenth century is like the Prince of Tyrus (Ezek. xxviii) 'wiser than Daniel, full of wisdom and perfect in beauty' in its own conceit, and has decided that no legacy of former centuries is to be received without correction and improvement; it is a sufficient condemnation of any system of belief that it was found out before we came on the stage of being. So we have perhaps seventy deep thinkers laboring hard, each one apart, for the re-creation of the Gospel; and a stigma is put on every one that clings to the uncorrupted simplicity of the truth as it was declared by Christ and his apostles. But where does Christ put the stigma? he places it on every one that refuses to be satisfied with the truth of God contained in the Scriptures. 'Brethren, if any of you do err from the truth.' 'Thy word is truth.' 'The everlasting Gospel.'

He that errs from the truth is a sinner. He has turned aside from the path which God has made plain in the Gospel. It is not a light thing to relinquish truth that God himself has disclosed to us. It is to cast away a jewel of unspeakable value, purchased for us by the blood of God's own Son. You may make light of this offence and refuse to be called a sinner; but God will not make light of it, for he will not make light either of the humiliation or the glory of his Son. The Bible is very cheap and very common; it is in every body's hands; the most uneducated now are familiar with its teachings; there is a hundred times more wrangling about it than about any other book in the world; and you may accordingly think it a very small matter that you should sift it as wheat, throw away this and that as chaff, and add some of your own to it. But it is not a small matter in the estimation of him who was God manifest in the flesh, who said 'heaven and earth shall pass away, but my word shall not pass, not a jot or tittle of it; my word shall judge them in the last day.'

They that turn aside from the truth, dismiss the Holy Ghost and know it not. They then of course become more and more confirmed in their error, more and more incapable of seeing that it is error. Pride has it all her own way, and manufactures self-incense out of the new and improved Gospel which the individual has conceived. The hope of his salvation is gone from himself, and resides with thee, truth-loving Christian. If he is to be recovered from the error of his way, it must be through thy efforts, thy faithfulness, thy prayers. Know, be deeply impressed with the conviction, that he who converteth the sinner from the error of his way shall save a soul from death. There is a Saviour; but the path to which this wanderer has turned aside, will never conduct him to Him; it diverges more and more from the way of life; his salvation can only be secured by bringing him back to the way; and this is the work which the Saviour assigns thee.

The interest that heaven takes in him is not now manifested in direct communications made to him; the heaven is brass above him; he has shut it up against himself; it appears only in the steps taken to interest thee in his behalf. Consider the motives that are here brought to bear upon thee. Thou art earnestly solicited to seek his conversion; art assured that it will be the saving of a soul from death and the hiding of a multitude of sins. To the sinner, such considerations would have no value; a mess of pottage would be of more account. But thou hast been converted; been made like unto Christ; there is to him no joy like that of saving souls from death, and burying sin, and to thee also there is no joy like it.

Ah, what a solemn thought it is that there is none but thyself, now, between Christ and this death-seeker. That the salvation of his soul is with thee. That the message of God to him is committed to thee. That if the Holy Ghost come to him it must be through thee. Do you draw back? do you say, what am I that I should have the salvation of this soul laid upon me? Do you, like Jonah, picture to yourself a multitude of difficulties and an unsuccessful mission? Do you shrink from encountering the bitter and proud spirit of the wanderer? The spirit that pains you is the spirit that is destroying him; He that is with you is able to cast out Beelzebub; should your efforts be unsuccessful, you will still not regret them. Does a man regret having gone into a burning house to save the endangered, even when he did not succeed? On the contrary, he has comfort in the thought that he encountered the peril. But why not hope? He that bids you speak is the Saviour of sinners, who willeth not that any should perish. The word that you convey is the word that has been made instrumental in thousands of instances, to the saving of souls. In thousands of instances men perish because they are not affectionately and earnestly followed by the efforts and prayers of Christians. 'Oh, that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.' 'But how shall they hear without a preacher?' Dwell upon the thought that he who bids thee seek the salvation of this soul from death, earnestly desires it, and that thou art heartily in sympathy with him in all thy endeavours.

'From death.' In parting company with Christ, this soul has parted company with life. He that hath the Son hath life; he that hath not the Son hath not life. The wanderer is now compassed about with a multitude of beautiful and pleasant things, that seem to him in no way reconcilable with a state of

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death. But he has no vital connection even with these. They were created for him in the state from which he is fallen, not for him in his present state; and the amity of God of which they tell is the amity which he has forfeited. When Adam and Eve came forth from Paradise they came forth into a kind of outer court, half-paradisal in its elements, where, for Christ's sake, man is permitted to halt until it be seen whether he will lay hold on life or not. Do not by thy silence encourage this erring brother in the thought that it is well with him; tell him what the world will never tell him, what he so greatly needs to know, and awaken him that he may escape from the city of destruction.

NOTES FROM AN INTERLEAVED BIBLE.—

John xv. 24. If Christ had not been accompanied by supernatural testimony, they would have been justified in refusing to believe on him. 'If I do not the works of him that sent me, believe me not.' Yet there are some who profess to believe every thing about Christ except the supernatural; everything except about three-quarters of his words and works. Mahomed confessed that he wrought no miracles and averred that they were not necessary. He corresponds much better than Christ, to the Christ which some of our wise men imagine.

26. 'Whom I will send unto you from the Father.' Identifying himself with the Father and himself fulfilling the promises of the Father.

xvi. 4. He had spoken but little during the early part of his ministry, of the Holy Ghost that was to be poured out, because it was needful that their attention should be concentrated on himself.

5, 6. You think only of losing me, and think not of the glory to which I ascend and of the advantage that will accrue to you therefrom.

8. The coming of the Spirit with his Pentecostal gifts was to be to the world even a greater proof of Christ's divine mission than his own works had been.

10. 'Of righteousness.' They had accused him of seeking to make himself a temporal king. This charge would be disproved. They had accused him of calling himself the Son of God. This claim would be substantiated. The outpouring of the Spirit would be a vindication of all his claims. The Pharisees had asked for a sign from heaven; it would now be given.

19. 'Do ye enquire among yourselves?' An unwise course. First enquire of Christ, and then you will be competent to instruct one another.

22. 'No man taketh.' The joy of the Resurrection did not depart with the Ascension. Christ gives abiding joy, and it is our fault if we have it not. Joy abideth because this promise (24) abideth. Fulness of joy is to be obtained by prayer in Christ's name.

25. The key to all that was enigmatical in his words and acts, would be given by the resurrection and ascension.

27. 'Ye have loved me.' Yet he knew how they were about to act (32). God does not wait till our joy is perfect before he recognizes it. His recognition is an important means of increasing it.

28. As he came forth manifestly from the Father, so he would return to him manifestly. And his going would prove his coming.

30. Thou knowest our thought before we ask, v. 19.

31. What seems faith to them does not to him. You say that I know all things; will you believe what I now tell you?

32. 'Scattered.' Christ the connecting bond. Christians are now denominationally scattered, because Christ is not sufficiently present to them.

WORK AMONG THE FALLEN.

[Continuation of the late Mrs. Deimler's letter.]

I have been occasionally with an intelligent Native Christian of the Marathi Mission, to the Hindu women whom she visits; and when she was ill, lately, I went with her mother to the gaol and spoke to the female prisoners.

You see how many languages we have to do with. With my husband I of course speak German, (not so fluently as once). With servants I am obliged to use very wretched Hindustani, as they know no other. With the catechist and his wife, living near us, nothing will answer but a pure form of the language. Yesterday in the gaol I had to try my hand at Marathi with the prisoners, and to use English and Hindustani with the officials. Returning home, I had a weekly meeting with two Christian women who understand Hindustani only. While engaged with them, there came a Persian, who could understand neither of us, until I remembered a few words of Persian which I learnt five years ago, when fortunately he understood me at once. As the day begins so it ends with German, which I have of late found of not a little use. This brings me to the subject already referred to, namely, the work among degraded Europeans.

To work among those who call themselves Christians and yet live as the heathen, or worse than the heathen, the offscouring of humanity, is more trying and painful than any thing else; they are a great stumbling-block to the heathen, a reproach to the Christian name, and are pouring in upon our little island in ever increasing numbers. From Mahomedans and idolaters we expect nothing else but darkness, blindness and folly; and when we find among them any who conduct themselves with propriety and lead in any degree an exemplary life, it is the more gratifying. But oh, how humiliating and distressing it is to see those who are reputed Christians by the heathen, grovelling in the most debasing wretchedness.

The abandoned women of whom I speak have mostly come from Hungary, Poland, Austria, Russia, and have all, I think, without exception, been imported through Egypt and engaged to prosecute for a definite period their wretched calling. They are found in a number of houses in a certain part of the town. Often in passing by them I asked myself if anything could be done for this wretched class. I tranquillized myself with the thought that they were of course visited by the city missionaries, without thinking of what their nationality might be. When I returned last year from Jooneer, and noticed their increasing numbers and their shameless ways, and was informed that some of them spoke German, I felt more and more the conviction that it was my duty to try and do something to reclaim them. It was not prudent to go alone to such places. Just then the providence of God brought to Bombay a dear sister of the American Mission who had had experience of such work in America, and she was ready to go with me to these houses.

I remember well how my heart beat when we first went to the locality where these women live, and entered one of their houses, and how pained I was to find there one that spoke German. My companion spoke to her in English, but she said she did not understand it, and she made the same answer when I spoke to her in German. After a little, however, she began to talk it fluently enough; and this I found to be the case with most of them. They said they were Protestants and Hungarians, and in early life had attended school and church. When asked why they had left their homes, they said, What could we do our ill-luck brought us here. When asked if they were happy, or had peace at heart, they said, of course not; how can we be happy? God has given us this lot and we are not to blame for it.

We visited three houses the first day, and found some Jewesses and others from Vienna and Cronstadt. The Jewesses told me to call another time, as they were engaged in keeping one of their festivals.

It is not strange that our object in coming should have been at first misunderstood. An old Parsee, seeing us visiting such houses, came up to us and began to inform us what the character of the houses was, thinking we did not know it. When we told him our object, he said, Oh, that is a good work.

For some months we continued to make a weekly visit to these places. For a little while we met generally with a good reception. Some heard us quietly, some with an air of great indifference; most of them said they thought they were doing nothing wrong, they were doing better in India than they had done at home, getting lots of money and fine clothes, and would soon be ready to go home again, when they would serve God which they could not do in this foreign country. When we called for the third time, we were refused admittance in most of the houses, generally by men, who turned us off with some lie.

Once we found a poor Hungarian girl in great distress. We had got a rather favorable impression of her before. We urged her to come to us, we would instruct her and put her in a way of leading a better life. She said she would come, and she did. She came to the house of Mrs.—, my companion. She kissed our hands and seemed to be quite in earnest about staying with us. When she found however that we could not hold out hope of being able to get her a passage soon, she changed her tone. I fear that the people in whose hands she is, only let her come on condition that she should get us to send her to Europe. She told me that she had been at service in Moldavia in the house of a kind joiner and his wife, who treated her like one of their own children. One day two Poles came there pretending to be in search of young women to go to Constantinople and be servants to rich people there. This took her fancy, and along with others as thoughtless as herself, she went with them. Once in Constantinople, she was taken to a house of bad repute and found that she had sold herself to ruin. After some years she was sent to Alexandria, and finally to Bombay. She said she had been very badly treated by the people with whom she was, as she was no longer profitable to them; she wanted to get away from them and learn something about Christianity, of which she knew little. Often of a Sunday, she had a wish to go to church, but was ashamed to show her face there; for I am a reprobate she said.

I encouraged her, told her about the Prodigal Son, and promised to give her daily instruction in the word of God. She appeared glad and said, Yes, I want to learn more for perhaps there is another world. I prayed with her and bid her remain. She said however she had some arrangements to make, and named another day on which she would return. That was the last we saw of her. We looked for her in different houses, were directed here and there, but found no trace of her. I heard lately that she was still here and was getting on somewhat better. This example will show you what difficulties we encounter. I could give you no idea of the scenes that we have often to witness in these sinks of iniquity; sometimes, when the visiting day came round, my whole nature seemed to revolt against the work. So many doors have been shut against it, that we have concluded to discontinue our visits for a season.

With so much the more alacrity do I make my weekly visits to the hospital. An opportunity is there found of speaking to these

women without distraction; they hear better there. Sometimes four or five listen to me while I read the Scriptures or religious tracts. One of them died lately, giving evidence of repentance. How sincere this was, God knows, she she was too weak to speak much. By this sketch of the sin-darkness, the power of Satan, the thick ice upon the heart, you may see, dear friends, how difficult it is to open up a path for the Gospel and bring its light to bear. Pray for the wretched class, who are more ignorant than the heathen, and yet imagine that because they have been baptized in the name of Christ, God must forgive their sins. The difficulty of approaching them personally, makes it the more necessary that earnest prayer should be offered for them.

Epitome of News.

SATURDAY, October 5, 1867.

—The Overland Mail closes on the 14th at 2 P. M.

The Down Mail Train now leaving Bombay for Nagpore and Khundwah at 7-0 A. M. will leave at 6-30 P. M.

The Mail Train now leaving Bombay for Sholapore at 2-30 P. M., will leave Bombay at 3-0 P. M. calling at Narel at 5 35 P. M. reach Poona at 10 30 P. M. leave there at 11-5 P. M. and arrive at Sholapoor at 7-30 A. M.

Mails for the N. E. Line close daily at 4-30 P.M. branch offices, 3-30 P. M.—For the S. E. Line, at 1 P. M.; branch Post Offices, 0-30 P. M.

—An Indo-Portuguese who calls himself De Costa has been cheating Messrs. Watson and Co., Soundy and Co., Mr. Allen, Dr. Seitz and a number of other people by the following stratagem. He pretended to make purchases, or engage attendance; he undertook to pay in advance; if the sum to be paid was Rs. 50, he asked them to send Rs. 50 with a peon to a place in the neighbourhood, when he would give the man a 100 rupees note; arrived at the place he took the Rs. 50 from the man and went inside, but instead of returning with the Rs. 100 he disappeared through a back door. The fact that he succeeded in cheating so many parties by this simple trick, shows that the community have hitherto suffered but little at the hands of professional swindlers. This sharp youth has at length been caught.

—*Times of India*: "A letter received from the Persian Gulf yesterday, informs us that the compact entered into between Syud Toorkee and his nephew Syud Salim, is not likely to secure the peace of Oman. Another uncle of the Imaum's, Syud bin Salem, who is a cousin of Syud Toorkee's, is said to be engaged in zealous preparations for an attack on Muscat. This Syud bin Salem is said to be supported by the whole of the Hinavi tribe, in which case Syud Salim has the odds against him. The tribe of Beni-Hinavi, or Beni-Yemen occupy the line of coast from Cape Rasool-Geete to Cape Mussendom, and are subject to the Imaum. The tribe consists of six chief families, each of which has its own Shaik, and many of these have been in revolt from Muscat, or disaffected, for many years."

—*English Independent*: "At the beginning of the year 1865 the firm of Overend and Gurney was insolvent; by reckless dealings, which had injured English trade as much as it had injured the partners themselves, it had converted large profits into a tremendous loss. The house had four millions of debts upon its books, only one million of which could be fairly accounted good. Yet, instead of stopping, the partners actually went into the market and sold their concern for half a million of money! It is true that they pledged their own private estates, worth nearly two millions and a half, against the bad debts, but that still left a deficiency of half a million; and they thus virtually obtained a million of money for the goodwill of an insolvent concern. It is said that since the new Directors knew the whole truth and the exact state of affairs there was nothing improper in this transaction; the *Times* says, 'So far the old partners may be substantially acquitted.' The immorality of such an 'acquittal' is as great as that of the transaction itself. The 'goodwill' of the business and the value of the old lease entirely depended on the concealment of the truth from the public. The old and new partners alike understood this perfectly; some of the the old partners joined the new concern and the policy of concealment was instantly acted upon. The old firm were wilful parties to the conspiracy to cheat the public, in order to save their reputation, and something out of the wreck of their private fortunes. The new directors promised to give half-a-million for the goodwill of the concern, knowing well that they had not money enough to fulfil that promise, and then invited the public to help them by subscribing shares."

MONDAY,—Obtober 7.

—The departure of H. M.'s Indian Transport *Malabar* has been postponed until the 18th. From the *Bombay Saturday Review* we learn that twelve of the wives of officers proceeding to Abyssnia have been accommodated with passages on board this steamer, the remainder of the cabins being occupied by the officers and wives entitled to passages in accordance with the annual reliefs.

— The *Delhi Gazette*:—"We hear from Rajpootana that another chapter has been added to the Tonk tragedy. The widow of the Thakoor's uncle (he who was murdered) on the return of her son, upbraided him for not revenging the death of his father by taking the life of the 'hakeem,' (in whose house, and, as it is supposed, with whose aid, the affair was arranged and carried that out); by his pusillanimity and cowardice he had brought disgrace upon the house of Lawa, such disgrace as she was unable to bear, and vowed that his father's and mother's blood would continue to cry for vengeance on his head until their murder was avenged—saying this she stabbad herself to the heart.

—*Times of India*; Jeypoor: "To-day H. H. the Maharajah Sewajee Ram Sing Bahadoor, G.C.S.I clad in his state robe, which was decorated with the Star of India, and attended by his staff, entered the Council Chamber within the Jeypoor Palace, called the Chunder Muhal, the whole of the principal officers of state and their subordinates being present to witness the ceremony of opening the Jeypore Royal Council. A salute of 17 guns was fired on the entrance of His Highness. On seating himself in the state chair, the members and secretary of the Council, eight in number, took their respective seats around the table, amidst repeated expressions of congratulation from the assembled officers and the spectators."

—*Bombay Educational Record*:—"The University has received 535 applications to be allowed to appear at the ensuing Matriculation examination. Divided according to the "second language." chosen, the candidates stand thus: Marathi 265, Gujarati 186, Sanskrit 41, Latin 16, Canarese 10, Portuguese 7, Sindhi 6, Hindustani 4. As might have been expected, the new rule which requires the assent of the candidate's schoolmaster or schoolmasters for the year previous to his going up has caused a stricter inspection of the applications than was necessary under the old rule."

Surely this new rule will not be made retrospective in its action.

—The same: "The arrangements of the Elphinstone High School Boarding Club for the Mofussil candidates at the next Matriculation examination are, we are happy to hear, rapidly approaching completion. The Committee have met with the kindest offers of assistance on all hands. Narrayan Vasudev, Esq., has generously undertaken to defray the expenses of hiring and fitting up suitable premises, and Dr. Bhau Daji, notwithstanding the numerous calls on his time, has most kindly consented to visit the club as medical adviser."

—*Indu-Parkash*, translated in the *Times of India*: "If we look into the condition of the families of native gentlemen, there seems nothing but a stream of sorrows and troubles. All seem uncomfortable, and not one happy. Scarcely five families in a hundered can be called happy. Generally in each family there is one chief man, and he, whether father or elder brother or any one else, manages everything despotically. The happiness or unhappiness of the family wholly depends upon his character. He becomes as it were a king and his wife the queen, and they carry on the government. It is a Moglai raj. The rest of the family are not consulted, especially if they are unemployed: they are looked upon as mere nobodies. The chief work of the wife of the family is to cause quarrels. She feels unhappy because the money expended on the family is that earned by her husband. Her feelings of *self-interest* force her to commit improper acts. If there be any hereditary property all fight for their shares, and at last suits are instituted in the courts. Thus the owners of the property lose it and are reduced to poverty: they become insolvents and are miserable. This practice of ours is in many ways the cause of roguery and injustice. The manager, if he is selfish, looks to his own interest and cheats his brothers. If he is honest, probably the rest of the family suspect him without cause and are always quarrelling with him; so that whether he is a rogue or honest, he is sure to be always accused. If he is honest and true, he has the satisfaction of spending his money and remaining poor, for which he only receives the reproaches of his family. What his condition is when he is worn out and can no longer earn money, cannot be described."

—Lieuts. Hill and Macaw and Mr. Willis went out shooting 15 miles from Calcutta, and separated to go in different directions. At 1 A. M. Mr. Willis fired at a herd of swine and then discovered that he had shot Lieut. Hill, fatally.

—*Bombay Gazette*: "His Excellency the Governor, with the assent of Sir Joseph Arnould, has ordered Peacocke, who was sentenced the other week to six months imprisonment for shooting a dog, to be liberated, and the young man is now at large.

—*Bombay Saturday Review*: "We notice that Dr. Rogers, Garrison, and District Surgeon of Bombay has been allowed sick furlough to England. We regret to hear that this officer has been, and is seriously ill, and we sincerely trust that a trip to his native land will restore him to health. Few medical men have earned so good a reputation in so short a sojourn at Bombay as Dr. Rogers. Able in his profession, and possessing a kind heart and affable manners, he has endeared himself to all who have had the pleasure of his personal acquaintance."

—There were 113 fires in New York city, in July The fires in Bombay do not average, we should think, 3 a month.

TUESDAY,—October 8.

—A writer in the *Times of India* points out how the trade of this Presidency in other articles has been hindered by the inflation of the cotton traffic; and adds: "The great rise in cotton during the American war has had very much the same effect upon us as gold discoveries have had in other countries. Where any sudden means of acquiring wealth springs up in any country, everything else is more or less neglected, and such a country does not become really prosperous until the source of wealth is exhausted, or until the acquiring money by such means involves capital, enterprise, and prudence. Witness Australia and California. Neither country began to feel their power until the people were forced to tread the slow but sure path of honorable industry."

—*Times of India*: "Yesterday afternoon, the whole of the advance brigade of the Abyssinia Field Force, under the command of Colonel Field, 10th N. I., left Bombay for Massowah, with the exception of the S. S. *Ottawa*, Captain Anderson, which had to be delayed till this morning to tow the sailing transport *Mandalay*, and the S. S. *Sattara*, which will tow the *Queen of Australia*. The transports which left yesterday were the S. S. *India* with the *Hydree* in tow, the S. S. *Dalhousie*, with the *Star of the North* in tow, the S. S, *Arabia*, with the *Atmosphere* in tow, and the S. S. *Sir Bartle Frere*.

"His Excellency Sir Robert Napier, who, ever since the commencement of preparations for the expedition, has been working almost night and day in connection therewith, yesterday afternoon inspected the Indian troop-ship *Malabar*, and the transports *Mandalay* and *Ottawa*. Every part of the *Malabar* was minutely examined, particular attention being paid to the ventilation of the various apartments, and to the accommodation and arrangement for ladies and children."

"The Advance Brigade, on its arrival at Massowah, will first establish a depot there, erecting sheds, barracks &c., for which purpose there are sent, besides Sappers and Miners, some sixty Chinese carpenters, in charge of a European officer. This done, they will, we believe, proceed about sixty miles inland, and await there the arrival of the main body of the Expedition."

WEDNESDAY,—October 9.

—*Times of India*: "The two officers who died from the effects of the excessive heat in the Red Sea, on board the P. and O. S. S. *Nubia*, which took over the passengers and mails of the *Surat*, were Captain Spears, the Mail Agent, and Captain Bromley, of the 10th Madras N. I."

—*Times of India*: "The first of a new series of popular lectures to seamen will be given on board the new floating church and library H. M.'s flat, *Hydrabad*, this Wednesday evening, 9th October 1867, by the Rev. William Brown Keer, Harbour Chaplain, S.P.G. on "The sea in some of its natural and social aspects," to commence at half-past seven o'clock.

—*Englishman*: "The Central Office of the Telegraph Department of Calcutta, has received instructions to furnish the Abyssinian expedition with the materials for setting up, and working, if need be, 450 miles of wire.

—The same: "One consequence of the outbreak of cholera, which followed on the dispersion of the enormous crowds who flocked to the late fair at Hurdwar, has been a resolution, on the part of the administration, to discontinue the holding of several fairs, which were to come off at different parts of the Central Provinces at the beginning of next year."

Separate the fairs from the pilgrimages, and they will not be overcrowded.

—*Bombay Gazette*: "It is stated that Mr. Dinshaw Manockjee Petty has contributed a sum of rupees ten thousand to Government for the purpose of opening a dispensary at Elao."

—The papers to-day announce destructive gales off the Cape, at the end of July, with loss of the *Knight of Snowden* and other vessels; a typhoon at Hongkong September 8th, wrecking several large vessels and a fleet of of others; and a terrific gale on the Madras Coast, September, 29th, wrecking three large ships and doing other damage.

There have also been serious shipping casualties in the Japanese waters.

—The *China Trade Report* says:

"A severe typhoon blew over Hongkong on the night of Sunday, September 8th, and did dreadful mischief amongst the shipping in the harbour, as well as to buildings, sea-walls and public works on shore. Three or four large vessels were driven on shore, some utterly wrecked, while others foundered at their anchors. The vessels driven on shore were the schooners *Alexandra* and *Maria*, and the barques *Omar Pasha*, *Canton*, and *Fortitude*. The Spanish barque *Minerva* and the American schooner *Eagle* sank in the harbour. An immense number of ships have lost their topmasts and jib-booms, and have been otherwise injured, being driven violenty into collision with one another, so that when day dawned on Monday morning they were all seen lying jammed together in apparently inextricable confusion, yards and rigging entangled and spars carried away."

—*Madras Times*; Vizagapatam: "Severel cyclonic gale on the night of the 29th ult. Barque *Gallant Neill* wrecked, all hands saved. Municipal poor house fell in, eight persons killed. On thirtieth ferry boat over the river got loose, went out to sea, twenty-four lives lost. Much damage to houses at Bimlipatam. Twenty four cargo boats —carried out to sea. Light-house at Santapilly much damaged. Lantern blown away from basement.

"Yesterday news came by telegram of the wreck, on the night of the 24th, of two additiona. ships, the *Eliza Bencke*, 983 tons, Captain McGuire, and the *Mercia*, 596 tons, Captain Simmers We regret to state that the captain and fourteen of the crew of the former vessel were drowned. The crew of the Mercia saved.,"

—At the opening of the Sassoon Central Hospital on Monday, Majer Melliss, addressing H. E. the Governor, said: "The building in which we are now assembled to receive your Excellency, has been designed in the English Gothic style by Colonel Wilkins, R E., to fulfil the instructions which the Committee received, and it has been built by the office of which I have charge. Lieutenant Cruickshank, of the Royal Engineers, having had the immediate superintendence of the work since the foundation-stone was laid by Sir Bartle Frere on the 8th October 1863, the anniversary of which we celebrate to-day. The cost of the hospital has been Rs. 3,10,000, Government giving the site and contributing about a third of the amount, the balance (Rs. 2,13,200) being contributed by Mr. Sassoon, being 63,000 rupees more than his promised donation. The hospital will afford accommodation to 144 patients, allowing to each 75 superficial and about 1,400 cubic feet of space. In the event of an emergency arising from an epidemic, the east verandahs may also accommodate 60 more, altogether 200 patients."

—At the Bench of Justices on Monday, Mr. Cleveland, on behalf of some absent party offered Rupees 30,000 for the Duncan Market above the price which Mr. Mungaldas Nathoobhay had paid the Commissioner for it. The Bench saw fit to sanction the sale at the lower price.—The report of the Bench's discussion, gives one a very good idea of the inner life of Bombay, how wheel works within wheel.

—A correspondent of the *Friday Review* says: "There are, or have been, in the European Missionary body, men not a few, who have obtained high University distinction; who have given up all the monetary advantages this circumstance might have commanded; who have been contented to be *despised* by the world because they were Missionaries; who never dreamed of demanding the remuneration their services would have obtained in Government or other secular employ. There are some among them who, having means of their own but not very large, have received from Missionary Societies nothing at all; and of their own small resources have given liberally to the cause of the gospel. But if there are others who have not been able to the same extent to prove their sincerity, they have yet willingly agreed to the system of receiving a remuneration calculated only to meet their absolute requirements. The native church, I am thankful to say, has not failed to supply some men who have made and are making similar sacrifices to those of their European brethren alluded to as preaching the gospel without any earthly reward."

—*New York Times*: "We shall have a livelier lecture season than usual during the forthcoming Winter if Charles Dickens, Dumas and Sala, all favor us with their countenanec. Both Dumas and Sala, it is reported, are busily engaged in studying English for the occasion. We apprehend that Sala will have much more difficulty in the business than Dumas; for while the latter has not, until within a few weeks, understood a word of English, Sala understands it *wrong*, both as regards its structure and morality. We think that Dumas and Sala might go into a sort of lingual partnership when they get to this country, for the elucidation of each other's English and each other's ideas before their audiences."

THURSDAY,—October 10.

—*Bombay Gazette*: "We have seen a good deal of the working of Municipal life at home, but we would find it difficult to parallel that which was enacted in the Town Hall on Monday. Somewhat as the devil quotes scripture for his purpose, this sale has been confirmed in the sacred name of honor. But this honor has been all spent in the direction of Mr. Munguldass Nathoobhoy, and none of it upon the poor Municipality of Bombay, which seems after all to be, with the majority of the Justices present on Monday, a thing of small consideration. Why, this same honorable gentleman, Mr. Munguldass Nathoobhoy, a legislator in his own way and well versed as he is in the Municipal Act, knew that he was doing an utterly illegal thing when he began to build without having obtained a title to the property. He knew, and so did Mr. Crawford, that to lay down a single stone on the ground was to place the Bench in a false position; and the public now "pays the piper" therefore to the tune of Rs.3 0,000. The community is made to lose that sum out of a mere sentimental regard for Mr. Munguldass's feelings and Mr. Crawford's, as if the former had not voluntarily and knowingly put his hand into the fire, and as if the latter had not grossly neglected his duty."

—*Friend of India*: "Never in the memory of man has such a flood inundated the districts on either side of the Ganges, from Rajshaye to within forty miles of Calcutta, as during the past fortnight. Rampore Bauleah, the civil station, has been again partially washed away and thousands of Natives have been made houseless. From Kooshtea, the Ganges terminus of the Eastern Bengal Railway, to a short way below Buggola, 50 miles from Calcutta, the whole country is under water. In many places the eye as far as it can reach beholds only a vast inland sea. The northern part of Nuddea has been almost completely desolated. Whole villages have been swept away in what is the most fertile and populous part of Bengal. Through communication on the railway has been delayed daily, the largest of the bridges being in peril, and the embankment having been sucked away for miles. The officials are incessant in their efforts to remedy the evil but little can be done till the flood subsides. Up to yesterday the water was still rising. If it does not *rapidly* subside the destruction will be great and there will be thousands of starving poor. The prospects of the *Amun* rice harvest were capital before this overflow of the Ganges. The last serious flood in Bengal was in 1855. The calamity has one consolation accompanying it—the deposit of silt fertilises for years fields seldom assisted by manure."

—The same: The Nawab of Tonk, since the close of 1865, has been "squeezing" his feudatory, the Thakoor of Lawa, and for peace sake we, in a weak moment, induced the latter, whom we acknowledged to be in the right, to yield a little. But the Nawab has again broken the peace and has perpetrated a massacre which we hesitate not to say has violated the conditions of his *sunnud*, and has rendered his confinement or proscription, by the Government of India, a clear duty. The Thakoor's uncle and 17 or 18 Rajpoots have been slain in cold blood. The Thakooranee, when the murder of her husband was reported to her, reproached her son for not avenging his father's death and plunged a dagger into her heart. Although the Political Agent of Haraowtee, Mr. Bruce, is now at Tonk investigating the crime, there is likely to be more bloodshed. The Nawab is of the Bonair tribe which so stoutly opposed us at Umbeyla, and is the grandson of Ameer Khan, the notorious Pindaree brigand The Lawa massacre demands that the State shall pass from him to the next heir. A lesson of this kind is sorely needed for oppressors like Joudhpore and Holkar."

It is most remarkable how these assassinations in Native courts, are multiplying. The murder of the Khan of Khoten by the ruler of Yarkund, is thus related by the *Friend of India*: "The Khan's signet ring was used by the traitor to order the chief men of Khoten to visit the Yarkund camp as a friendly alliance had just been formed. The leading officials left Khoten one road, the Yarkund forces entered it by another, took the city quietly, slew the garrison, and secured a very large treasure in gold and silver. Khush Begi put the city under one of his officers as Governor, and distributed the ladies of the Khan's harem among his followers. But with heroism like that more than once recorded in Greek story, they formed a plot, and, seizing their opportunity when their new husbands were unarmed, killed many of them. On this Khush Begi slaughtered the Khan, a man of more than 80 years of age, his son and all of his followers who would not take service in Yarkund,";

—The *Times of India* of to-day contains an article on "Susceptible Girls" from the *London Review*; one on "Flirtations" from the *Imperial Review*; one on the "Matrimonial Crisis" from the *London Review*; and one on "Resurrectionists in Muslin," from the same. Women are getting one of their rights at least, that of being talked about. One of the articles tells us this: "Now marriage means spending a hundred a year more than you have. Once, if it suited you to have a parlour-maid, you went without a footman; or if you could pay a footman, you were happy without a butler. It is so no longer. Everything appertaining to a husband is stereotyped. Next door they keep a brougham, and you must do the same. Life is a kind of competitive examination, which is seldom finished till you are ruined."

FRIDAY,—October 11.

—*Times of India*: "We wish Dr. Austin every success in his capacity of historian of what promises to be a very extraordinary and memorable expedition. When, as was stated by the *Times* itself, the competition to represent that journal had been so very close, the compliment paid to the late editor of the *Madras Athenæum* in seclecting him and appointing him by telegram, in preference to so many able volunteers on the spot, affords good evidence of the estimation in which he is held in the London literary world. We have heard that another correspondent, name unreported, is being sent out by the *Times*: if this be the case the gentleman is probably a military reporter, stricly speaking.

The *Daily Telegraph* has sent out another former India editor, Mr. G. A. Stack, who during the last two years has been editor of the *Indian Daily News* of the *Mofussilite*.

—The P. and O. Str. *Surat* was dragged off the Sherateeb reef by the *Madras* under full steam, and towed to Suez, where she was found to be much strained and injured. 1500 packages of merchandize were saved.

—Deaths last week, 260.

—The *Madras* with the English Mails of Sept. 18th, arrived yesterday, Heads of Intelligence:

The Premier is again laid up with gout.

The preparations for the Abyssinian expedition are being vigorously prosecuted. An unfounded report, sent from Constantinople, of the release of the prisoners has not interfered with them.

The British Association has met at Dundee. The Duke of Buccleuch presided. The receipts exceed those of last year. Next year's meeting is to be held at Norwich, and Dr. Hooker, of the Kew-garden's, is to be the president.

The Government in Ireland are proceeding against several parties for taking part in an Orange demonstration. Mr. Beales has held a Reform meeting in Dublin. A Commission is inquiring into trade outrages at Manchester, and the Brickmakers' Union is implicated in several cases of violence.

The apprehensions excited by the Salzburg interview are composed; but there is still some political uneasiness,

The insurrection in Spain is stated to be over. The government is deeply embarrassed for money.

The International Peace Congress has commenced its sittings in Geneva. Garibaldi has declared that he will go to Rome, and he foretells the fall of the Papacy,

President Johnson has preclaimed a general amnesty with certain exceptions.

The cholera is prevailng in Malta; and it is extending in some parts of Italy. In Scily there is famine as well as cholera.

The Grand Duke of Baden has made a speech in which he said that South Germany would be united with North Germany under one Parliament,

There is some agitation in Servia, and Turkish troops are concentrating on the borders of the Principalities.

The Earl of Derby and several of the Cabinet Ministers have accepted an invitation to a public dinner in Manchester.

The Conference of bishops at Lambeth-place is fixed for September 24 and two following days. The position of Bishop Colenso is not to be debated.

Sir Herbert Edwardes is a candidate for the representation of Shrewsbury.

Sir Emerson Tennent will be a candidate for Belfast at the next election.

The French Minister of State, M. Rouher, has made a most pacific speech at Nantes; and the Austrian Premier, Baron Beust, has made one equally pacific at Brunn.

The North German Parliament has been opened by the King of Prussia in a speech from the throne.

The Peace Congress at Geneva ended in nothing. Garibaldi is in Italy.

The insurrection in Spain appears to be thoroughly quelled; but great discontent prevails.

The cholera is prevailing at Malta, and in various parts of Italy.

The Queen of Holland has arrived in London and will visit her Majesty at Balmoral.

Some further cases of great personal violence have been proved against the Brickmakers' Union at Chester.

The ancient library at Lambeth-palace has been closed by the Archbishop, in consequence of a dispute with the Ecclesiastical Commissioners as to the payment for its maintenance.

M. Dano, the French minister to the Emperor Maximilian, has arrived at Brest.

Mr. James Walker, chairman of the Madras Railway Company, has been elected a director of the Union Bank of London.

It is recommended that during the present abundance of money the Indian Government should not hesitate to borrow for public works of a reproductive character.

—The Mail has brought nothing from the Abyssinian captives.

—The *Times* thus epitomizes the account of the Peace Congress at Geneva: "'All nations are sisters', was GARIBALDI'S proclamation, 'and war between them should be impossible.' Unfortunately, human brotherhood dates from CAIN and ABEL, and while the line of the younger brother ended with himself, the elder was perpetuated. 'The slave alone,' the general continued 'has a right to make war,' but he should have added the Liberator, for he deemed himself not only entitled, but in duty bound, to make war against the POPE. M. BAKOUNIN, a Russian, was sure that 'to wish for peace was to wish for the extermination of the Muscovite empire.' M. Simon, of Treves, thought that 'Prussia should not be spared' M. Dupont from London, denounced 'all religion' as incompatible with peace,' and recommended a 'social revolution with all its consequences.' M. Borkheim, a German, suggested 'the abolition of classes;' and M. Albert Ferme, a Frenchman, stood up for the removal of the French standard, or at least of the Eagle and the Crown, the emblem of Cæsarism. Everyone had his pet enemy to designate to public vengeance, and one, who had no quarrel with the living, proposed 'to brand the memory of the First Napoleon as that of the greatest malefactor of the age.' Nothing but a world-wide war suggested itself as a certain means to prevent war. Just one good, thorough, whole-sale slaughter of everybody who might happen to be obnoxious to anybody else, and then the Millennium would set in."

TELEGRAPHIC NEWS.

London, September 27th.—The *Times* of to-day in an article on the famine, compares the energetic measures taken by the Madras Government in dealing with the famine in that Presidency, with the mismanagement in Bengal, and says that the anomaly in the Bengal Government seems to render good government almost past hoping for.

28th:—Garibaldi has been conveyed voluntarily to the island of Caprera.

Numerous demonstrations have taken place in Italy but order is undisturbed.

Fifty Fenians have been arrested in Manchester. The examinations of the prisoners are proceeding. Several of them have been discharged.

Small (? several) cotton failures are reported in Liverpool.

The hospital steamer *Queen of the South* and the majority of the vessels for Abyssinia have now sailed.

October 2nd.—The transport *Crocodile* has arrived at Alexandria.

An insurrectionary movement has taken place at Viterbo in the Papal States.

Uneasiness is felt in London and Paris.

Continental Politics threatening war.

October 3rd.—The Bombay Mail of September 9 was delivered in London to-day.

4th.—The *Moniteur* says that the Papal troops dispersed the insurgents at Viterbo.

The name of Sir Thomas Trowbridge appears in the obituary of the week.

5th.—The Florence journals state that the insurrectionary movement in the Papal States still continues, and that new bands of insurgents are appearing in the various parts.

Garibaldi has left the island of Caprera, but has been re-arrested and conveyed back again. Cruisers are now watching the island.

Fifty thousand Italian troops are guarding the frontier.

7th.—Fair Dhollera, 6d.

Miscellany.

—The following is from a letter in a Boston paper: "It is not so generally known that Maximilian took a particular interest in Egyptology, and aided researches in that science with money and personal influence. A little incident will illustrate his character. In 1855 he visited Egypt, and was the guest of the government. As is customary upon the visit of a foreign prince of distinction, the Viceroy sought to grace his departure by a gift of splendid horses, weapons, equipments, &c., but Maximilian delicately declined the intended presents, and instead begged as a souvenir of his visit that he might be allowed to select for himself some of the antiquities of the Egyptian museum at Cairo, having in view the advancement of science. The request was graciously acceded to, and the selection was made with such judgment and taste that the palace in Miramar now contains perhaps the very best collection in Europe, small though it is, for the illustration of the belief and the ceremonies of the Egyptains concerning the departed and the future state.

"The palace of Miramar overlooks the sea from the slope of a hill near Trieste, and terraced gardens, beautiful with conservatories, pavilions, fountains, and rich with the flora of the tropics, rise from the water's edge to the platform on which the building stands. Here amid the glories of nature, the wealth of art, the refinements of scholarship and taste, seemed a very paradise of a home. But alas, the tragic death of its noble owner and the lunacy of his beautiful Carlotta, have left it a blighted monument of human vicissitudes, more sad than the sepulchral stones of old Egyptian princes which have here found a strange yet natural resting place."

—Report of the German Mission in Tirhoot: "In a village near Lalganj a Zemindar having invited us to the fort (Oila) declared that 12 as. or three portions of the Hindoo Religion had already gone and only 4 as. or the remaining portion was left. The Christian Religion he considered also not complete, but gave us credit for having 12as. or three portions in possession. If we would leave Christ he said, and worship only one God (according to his notion) our Religion would be complete, and we would have the Rupee full. This might lead one to suppose that he thought the Muhamedans to be in the right, who acknowledge only one God; but no, he said, the Muselmans were the possessors of 8 as. or two portions. Notwithstanding these expressions he appeared to us a great idolater and idol-worshipper. May the Only true God and Saviour of the world open his eyes and bless the conversation we had with him to his soul's salvation. In Lalganj we werevery much encouraged by two young men who heard us daily in the Bazar preach for hours, and argued well; they came afterwards at night to our tent where we could explain to them the way of salvation more fully. They could not otherwise but admit everything which was said, and they felt the truth in their hearts, especially one of them. Their only pleading was, which they repeated a number of times, whether they could not come to God without Christ, if it were absolutely necessary that they must believe in Him, etc. This appeared to be the only mountain which seemed insurmountable to them. It was proved to them from both the Old and New Testament that Christ was the Saviour who had been promised and who had come accordingly. Passages such as Matthew 11,6. Luke 2,34. Rev. 1,13-18 were also read to them, and they themselves were a proof that these passages were fulfilled by themselves that very moment. They stayed till after midnight when they joined in our Evening worship and departed quite satisfied and glad, taking with them the bread of life and tracts and promising that they would read the Bible and search out the truth. We have since that had visits again from and encouraging conversations with one of them here at Moozufferpore.

"It has pleased God to take away Catechist Jonathan Awtar, to his eternal rest, who had been with me for more than two years and was much liked by the people in the bazar and in the District; he was of great assistance to me, as he understood the "Shasters" and the customs of the Hindoos thoroughly, and convinced even the most learned Pandits of the falsehood of their religion. Besides that, he had a clear understanding of our Christian doctrine, as it is contained in the Bible, and was always ready to give an answer to every man that asked him a reason of the hope that was in him, with meekness and fear. He had been baptized in 1856 by the late Br. Brandin then at Buscar. Before his conversion to Christianity he belonged to the sect of the Baishnaus and had been on pilgrimage from his youth, having visited almost every important place of Hindoo-worship. At last he erected a math (a kind of convent) near his birth place, Bhojpore, in the Shahabad District. From here he often visited Buxar and occasionally heard the preaching of the Gospel there. At first he argued very much, and Br. Brandin and his Catechist had had to fight with him; but his arguments were refuted one after the other by our well-versed N. Br. Tapsi, and he began to inquire earnestly after the truth as it is in Jesus. In October 1856 Br. Brandin persuaded him to accompany him to Chuprah; here he met with our dear N. Br. John Chhatar Dharee Singh, who ot once took him unto him and dispelled all his objections which he had still in his heart, the consequence of which was, that he tore his bramanical string and confessed the Christian Religion to be the only true one. Having returned to Buxar he was soon afterwards baptized and employed by Br. Brandin as an Inspector of his Bazar schools with the hope that he might become a valuable Catechist, after he had learned the way of God more perfectly. In the meantime he was married to one of the Orphan girls under the charge of Mrs. Brandin. This was in 1857 when the mutiny had broken out and put a stop to every kind of Mission-work in that District. Among the troops which were stationed at Buxar there were some Christians, born in the regiment, with whom Jonathan got acquainted, and who persuaded him to leave the Mission service and to join them. Jonathan for the first

time was not much inclined to listen to their seducing representations of Soldier life ,but his wife got ensnared and he was too yielding to her. Being not strong enough to resist the temptations which beset him now every where, he followed the example of the other Christians who were before him in the Regiment. When the mutiny was over he took his discharge and went to Patna where he was employed by Mr. V. as Catechist. In 1863 he gave up this appointment and came to Moozufferpore. His wife had deserted him during the time he was in P. and ran off with a Panjaby man to the Punjab, and he, thinking that he had a right to deal in the same pernicious way, had become a victim of his lusts; there was not much hope of his reviving when he come to Moozufferpore where he stayed with his brother-in-law. However, God is gracious and doth not wish the death of the sinner, but that he may turn from his way and live. In June 1864 Br. Sternberg wrote to me 'Jonathan recovers body and soul; his wounds begin to heal up, and I hope to God that he may still become a useful Bazar preacher as he has a pleasing way to converse with the Natives.'"

"Before Br. Sternberg died, he had employed him on trial with the view to send him afterwards to Durbangah. However,after Br .S's death his wounds broke up again, and he had to be suspended again and Br H. wrote to me that he would soon die.—It was then, as he was near death, that he prayed to the Lord to spare his life for some years longer, that he might preach the blessed Gospel to his benighted brethren. God listened to his supplication, and in January 1865 he came to Durbangah where he two years without interruption preached diligently in the Bazar and in the District. In the beginning of 1867 he had got very weak and went for a change to Mooriaro where he died on the 1st of April, the same day on which he had intended to return to his work in Durbangah. The time which the Lord had allowed him was over On Sunday afternoon he had been at Suratpore, conducting the afternoon service with the Christians there. He had spoken very lively without the least sign of weakness. During the night, however, he got convulsions from which he had been suffering several times previously, and for this time did not overcome the same. On Monday evening he died a penitent sinner, over whom there shall be joy in heaven, as our Lord says."

—From the *Jewish Intelligence* :—"In London there are 30,000 Jews, of whom 2,000 have been baptized into the Church of Christ.

"In Berlin there are 18,000 Jews, of whom 2,000 have been converted; and in the university there are twenty-eight professors who are converted Jews.

"In Europe there are 3,431,700 Jews, of whom 20,000 are stated to have been converted to Christianity. There are about one hundred clergymen of the Church of England who are converted Jews.

"During the past thirteen years 746 Jews have been admitted into a small institution in London, called the 'Wanderers' Home,' as inquirers. Of these 359 have been baptized, and of them five have been ordained as ministers of the Gospel, three have gone forth as missionaries to the Jews, four are employed as Scripture-readers and city-missionaries, two are attheological colleges on the continent, two in colleges in the United States, two in London studying for holy orders.

"In the Society's schools in Palestine Place, 850 children have been educated; in the schools in the Grand Duchy of Posen an average of 500 children are constantly in attendance; whilst in all the schools at the various Missions of the Society, more than 1,500 Jewish children are annually being taught.

"But we must not rest the claims of the Society upon results. I would rather appeal to the means which it has used, and is using, and which have received so large an amount of blessing from God.

"The *first* agency I would notice is the translation of the New Testament into Hebrew. And in this work the Society has been the instrument in the hands of God of removing the blot which rested upon the Christian Church until 1816.

"This reproach no longer lies at the door of the Church of England. Two translations have been, at great expense and labour, printed, (one in 1817, and a revision of it, with the accents, in 1866,) of which 50,000 copies have been circulated, in addition to large numbers of the Old Testament in Hebrew and other languages understood by the Jews. This is the foundation of our missionary work. It is eminently Protestant and Evangelical in principle. To the law and to the testimony; our controversy with the Jews is not with respect to the traditions of men and the opinions of the rabbies, but it is exactly what it was in the days of our Lord Himself—whether the Christ of the Old Testament is the Christ of the New; and we are content to leave the issue with Him who alone can open the mind of Jew or Gentile to understand the Scriptures."

THE LORD'S SUPPER AS IN APOSTOLIC DAYS.

The right use of this great ordinance is a matter of much dispute in the present day; and there is little prospect that the controversy will subside. It is important, then, to ascertain some foundation-principle, upon which we may proceed, and by which we may be guided. And surely there can be none safer, none more reliable, than that put forward by the Church of England in her *Homily on the Sacrament*. In that important and valuable document, she thus advises:—"Let us in these matters follow the advice of Cyprian in the like cases; that is, cleave fast to the first beginning; hold fast the Lord's tradition; do *that* in the Lord's commemoration *which He himself did, He himself commanded*, and His apostles confirmed."

It is a matter for which we ought to be especially thankful, that in following this admirable rule, we encounter no doubt, no ambiguity. What our Lord did, what He commanded, what His apostles confirmed, is, happily for us, stated in the Gospel and Epistles in the plainest and clearest language. We have, in the first three Gospels, the institution of the Lord's Supper described by three different hands. And subsequently, we have the use of that ordinance shewn in four separate cases. And all these five historic statements are in full agreement, on some points of vital importance in the present controversy. In order that we may have all the facts of the case before us, we will at once proceed to give these five inspired records of "what our Lord did, what He commanded, and His apostles confirmed."

1. St. Matthew thus describes the institution:—"Now when the even was come he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him; but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. And as they were eating, Jesus took bread, and blessed it, and gave it to the disciples, and said. Take eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. xxvi. 20—28.)

2. St. Mark varies the account very little:—"And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them This is my blood of the new testament, which is shed for many." (Mark xiv. 17—24.)

3. St. Luke adds one or two details:—"And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup and gave thanks, and said, Take this and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." (Luke xxii 14—20.)

These three accounts leave no room for doubt as to "*what* our Lord himself did," *when* he did it, and in what *manner*. He instituted the sacrament *in the evening after having supped*; and while *sitting*, or *reclining*, at table after supper. He then said, "Do *this* in remembrance of me."

Such was the institution of the Lord's Supper. We now pass on to examine the four instances upon record, in which the sacrament of the Lord's Supper was subsequently used.

1, The first was immediately after our Lord's resurection. On the afternoon of that day he joined two of his disciples, who were walking to Emmaus; "but their eyes were holden, that they should not know him." "And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight." (Luke xxiv. 28—31.)

Again we observe the three particulars of which we had before spoken. It was at even; it was after a meal; it was while sitting at meat.

We are aware that it is doubted by many whether this was indeed the Lord's Supper. But the identity of phrase seems to indicate an identity of thing. Chap. xxii. of Luke's narrative says, "He took bread, and gave thanks, and brake it, and gave unto them." Chap. xxiv. says, "He took bread, and blessed it, and brake, and gave to them." When the Ritualists find, in Acts ii., that the disciples continued "in breaking of bread and in prayers," they assume at once that this means "*the* breaking of bread and *the* prayers." They can hardly say of the breaking of bread at Emmaus, that it means something else.

2. The next reference to this ordinance is quite a cursory one. Describing the earliest state of the Church at Jerusalem, it is said (Acts ii. 42, 46) that "they continued stedfastly in the apostles' doctrine and fellowship, and *in breaking of bread*, and in prayers." "And they, continuing daily with one accord in the temple, and *breaking bread from house to house*, did eat their meat with gladness and singleness of heart." We build no argument upon so narrow a foundation; but it is clear that the former descriptions are continued, of a social worship, eating meat, and breaking bread, as in the other cases just adverted to.

3. In the 20th chapter of the Acts, we find St. Paul at Troas. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him, said, Trouble not yourselves, for his life is in him. When he therefore was come up again, and had broken bread, and eaten and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted." (Acts xx. 7—12.)

Here we learn that it had become a custom or usage in the Church, that "on the first day of the week the disciples came together to break bread." We find also, that the ordinance was usually joined in the evening. Beyond these two points we gain no further light.

The 27th chapter, in which "breaking of bread" is mentioned can hardly be supposed to refer to the Lord's Supper, inasmuch as most of the parties present were heathens.

4. The last, and perhaps the most important reference to the subject, in the apostolic times, is that which we find in 1 Cor.xi. This Epistle was written more than twenty-five years after our Lord's ascension; in which time the Church must be deemed to have been fully organized; and her services and ordinances permanently established. The Apostle writes to the Church of Corinth, to censure and correct certain disorders. These dissorders he thus describes:—"In eating every one taketh before other his own supper

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and one is hungry, and another is drunken. What? have ye not houses to eat and drink in? or despise ye the Church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not." (ver-21,22.) He then describes the first institution, to show the solemnity and dignity of the Ordinance, and to make them understand that it was not a light or insignificant thing, and concludes with this admonition, which conveys the gist or substance of his reproof:—"Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation" (ver. 33,34.)

Here, then, we see that, at the end of a quarter of a century from the day of Pentecost, the pratice of one of the foremost of all, the churches founded by St. Paul was,—to use the ordinance of the Lord's Supper in the evening; after, or with, the evening meal; and, evidently, in the common posture. The abuse which St. Paul rebukes is, that they had so merged or commingled the Lord's Supper with an ordinary meal, that no one could distinguish between the two. One man would seat himself at the table, and "break bread," without waiting for others. Another would come in hungry and thirsty, and begin to use the bread and wine plentifully to allay his hunger and thirst. The Apostle justly says, "This is not to eat the Lord's Supper." And his injunctions or cautions are two: "Tarry one for another:"—let there be a Communion, a religious rite, in which the whole Church can join. And futher, do not use the bread and wine of this Communion to satisfy your hunger or assuage your thirst. This instruction would seem to imply; "Do not come fasting;" but of this, in an evening meal, there was no probability.

Such being the apostolic cautions, we may justly argue, that the things which St. Paul does not rebuke were right; were not deserving of censure. He finds no fault with the time of reception, which made it a supper. He himself calls it "the Lord's Supper." He gives no caution against previous eating,—he rather leans towards it. Nor is there any hint about any other posture, than that which our Lord and His disciples had used at the first institution.

Recurring, then, to the principle asserted by our own Church, that we should "hold fast to the Lord's tradition; and do that which He himself did, and His apostle confirmed," we find that his rule would lead us to three points of practice; namely, that the Communion shoul be *in the evening*; that it should be *after supper*; and that it should be joined in an ordinary posture. Our Church, however, has in a measure departed from her own principle. She judged it wise to attempt a middle course—a compromise. All the people of the land, in the sixteenth century, had been accustomed to the use of the Mass in the morning; if possible, fasting, and in a kneeling or prostrate attitude. In all these points the Romish Church had departed as far as possible from Christ's own institution. But the habit was so rooted, and so universal, that our Reformers feared to restore the primitive usage. A middle course was taken. The almost universal practice has been (until of late) to administer the Lord's Supper in the middle of the day; and to kneel, but with a proviso, that "no adoration is intended unto any corporal presence of Christ's natural flesh and blood." Such compromises or middle courses may succeed for a time, while all parties are lukewarm and careless; but when contests arise, and first principles are referred to, they generally turn out, as this compromise turns out now, to be sources of weakness and embarrassment, and not positions of permanence or strength.

Such points as those we have been discussing, of the time and the manner of using an ordinance may appear trivial and unimportant; but false doctrine and idolatry creep in by every available opening. The brazen serpent was made by God's command, and by His blessing it saved myriads of lives. Yet this same brazen serpent was rightly broken in pieces by another servant of God in a later age; "for the children of Israel did burn incense to it: and he called it *Nehushtan*," a piece of brass! And of the importance of a faithful and strict obedience to Christ's command. "Do *this* in remembrance of me," we may judge by a recent remark of Mr. Bennett, of Frome, in his *Letter to Dr. Pusey*. He says in that letter.—"I am told that there are instances of Holy Communion in the evening! It is said that in upwards of a hundred churches in the diocese of London this practice prevails; but *can there be, within the reach of the imagination, anything more dreadful than this?*"

"*Can there be anything more dreadful*" than "to do in the Lord's commemoration *that which He himself did*, that which He himself commanded, and His apostles confirmed"?

By this vehement language Mr. Bennett shews us his appreciation of the importance of the change. If the Church had loyally and faithfully kept to her Lord's own ordinance, the mass and its idolatry could have found no entrance. But the Tempter suggested,—Remove the feast from the evening to the morning; get rid of the Supper first of all. Then exaggerate the sanctity of the bread and wine, and inculate the desirableness of receiving the elements fasting. Then talk of "the tremendous and unbloody sacrifice," and require kneeling, or even prostration. And so, by easy steps, you have got rid of Christ's ordinance, and substituted for it what the Church of England justly calls an act of "idolatry to be abhorred of all faithful Christians."

The lesson Mr. Bennett teaches us is this: That in his view the time of celebration is of vast importance. And so, in truth, it is. If our congregations had the Scriptural view of the Lord's Supper constantly kept before them,—if they were shewn that, while morning Communions map be lawful, evening Communions are far more desirable, far more loyal and reverential, far more strictly consonant to their Lord's injunction, "Do *this* in remembrance of me,"—they would be placed in a safer attitude,—an attitude more removed from the peril—of which the Church has now had such terrible experience. On the whole, there seems no easier, simpler, or safer way of counteracting the enemy's operations, than by heartily and reso-lutely doing, in this matter, "that which our Lord himself did, himself commanded, and his apostles confirmed."—*Christian Observer.*

PASSENGERS ARRIVED.

Per P. and O. Co.'s Str. *Madras*, Oct. 10th:—

From Southampton—Mr. and Mrs. Colley, Mr. D. Rutherford, Mrs. Fennell, Mr. J. Tate, Mrs. Derbyshire, Mr. Ryland, Mr. Mitchell, Mr. J. Chambers, Miss E. Brown, Mrs. Johnstone and infant, Mr. R. Brooks, Miss Montriou, Mrs. Quigley, Miss Beardmore, Mr. J. Morley, Capt. W. Browne, Capt. and Mrs. Fraser, Mr. Wilkinson, Mrs. F. Robins and 2 children, Mr. Firth, Mrs. Ross, Mr. Goodwin, Miss Moyle Mr. John Odam, Mr. E G. Davies, Mr. Henry Moon, Mr. F. W. Stevens. Mr. R. Gillard, and Mr. H. B. Parry,

From Marseilles.—Lieut. Martin, Mr. A. Muir, Capt. G. A. Warner, Mr. and Mrs. Candy, Mr. and Mrs. Robertson, Mrs. Thomson, Miss McKenzie. Mr. Player, Mr. R. G. Elwes, Mrs. Cleveland & child, Mr. J., Potter, Capt. Geo. Tryon, Mr. and Mrs. Strong, Mr. and Mrs. Claridge, Dr. and Mrs. J. C. Penny, Mr. Bowling, Captain W. H. Caine, Mr. J. Whitley, Mr. Blackley, Mr. H. Stack, Mr. W. Glyn, Mr. G. Sigg. Mr. J. F. Muir, Mr. and Mrs. Buller, Mrs. and Miss. Lake, Capt. Furner, and Mrs. and Miss Harrison.

From Suez.—Mr. and Mrs. Bulkley, Mr. H. Meyer. and servant, Mr. Phillips.

DOMESTIC OCCURRENCES.

BIRTH.

WELLS—At Rajkote, Sept. 24th, the wife of the Rev. T Sutton Wells, of a daughter.

MARRIAGE.

CANDY—COX—Sept. 16th, at Shottermill, near Haslemere Surrey, F. J. Candy, M.A., Professor of Mathematics and Natural Philosophy at Elphinstone College, Bombay, to Matilda, eldest daughter of the Rev. Frederick Cox, of Watford, Herts.

DEATHS.

SMITH—October 2nd, Julia, the wife of Mr. G. T. Smith, aged 18 years and 1 month.

OTT—Sept. 28th, at Mozufferpoor, the Rev. H. F. A. Ott, Missionary of the German Mission, at Moriaro, near Jeetwarpore in Tirhoot, aged 46 years.

MARTIN—October 10th at Matarpakady, Bombay, Charles Alexander Henry Martin, the beloved son of Henry [illegible] Esq., Contractor, aged two months.

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